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James Blackstone Memorial Library

BRANFORD, CONN.



B. 8412.3,5



Harvard College Library

FROM

The James Blackstone  
Memorial Lib'y assoc.

9 April, 1898.



























THE JAMES BLACKSTONE MEMORIAL LIBRARY.



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6

EXERCISES AT THE OPENING

OF THE

James Blackstone Memorial Library

BRANFORD, CONN.

June 17, 1896



NEW HAVEN:

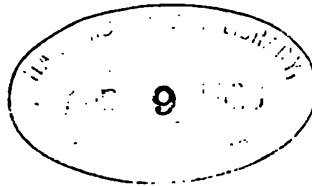
THE TUTTLE, MOREHOUSE & TAYLOR PRESS

1897



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The James Blackstone Mem. Lib. Assn.  
Branford, Conn.

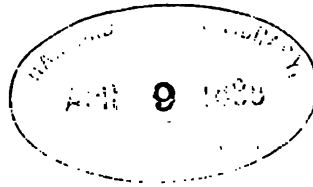




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## INTRODUCTORY NOTE.

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THE JAMES BLACKSTONE MEMORIAL LIBRARY, of Branford, is the gift of Timothy B. Blackstone of Chicago, to his native town. To his purpose that nothing should be wanting to its completeness, and that it should be at the same time a worthy memorial of his father, whose name it bears, the architect's description of the building and the accompanying illustrations abundantly testify. Just what the building has cost we have not been permitted to know, but it is safe to say that with the generous endowment for the maintenance and increase of the library the whole gift cannot fall much short of half a million dollars.

The library, a catalogue of which has been printed since the opening, consists substantially of the 5,000 volumes selected by the American Library Association for a popular library, with 1,500 additional volumes.

BRANFORD, July, 1897.





## ACT OF INCORPORATION

OF THE

*James Blackstone Memorial Library Association.*

---

SECTION 1. That T. F. Hammer, Edward F. Jones, C. W. Gaylord, Edmund Zacher, William Regan, Henry W. Hubbard, and their successors, as hereinafter provided, be, and they hereby are constituted a body politic and corporate by the name of the James Blackstone Memorial Library Association, to be located in the town of Branford, and by that name shall have perpetual succession, and may sue and be sued in all courts and places whatsoever; may have and use a common seal, and alter the same at pleasure; and may take, receive, and hold, either by purchase, gift, or devise, or otherwise, any estate, real or personal, which may be used, or the income from which shall be used for the purposes for which said corporation is established; and it may invest, use, appropriate, convey, and dispose of the same at pleasure, for the purposes hereinafter set forth; *provided, however*, that it shall not have power to sell, convey, mortgage, or dispose of any real estate, or the buildings thereon, which may be conveyed to it for the purposes of a library, reading room or lecture hall; and *provided further*, that all real estate held by said corporation shall be subject to any conditions or provisions contained in the deeds or instruments conveying such estate to said corporation.

SEC. 2. The librarian of Yale University shall, *ex-officio*, be a member of said corporation. If the person holding the office of librarian of Yale University shall at any time decline to



act, the other members of the corporation may appoint the person who may at such time be assistant librarian of Yale University to act with them, until such time as the person holding the office of librarian shall consent to serve.

SEC. 3. The purposes for which said corporation is created are to establish and maintain a public library and reading-room, and in its discretion a lecture hall, gymnasium, and rooms for purposes of science and art, in the town of Branford.

SEC. 4. Said corporation shall have power to make and adopt such by-laws and regulations as, in its judgment, may be necessary for electing its officers and defining their duties, and for the management, safe-keeping, and protection of its property and funds, and from time to time to alter or repeal such by-laws, rules, and regulations, and to adopt others in their place. Said corporation may appoint and employ from time to time such agents and employes as its officers may deem necessary for the efficient administration and conduct of the library and other affairs of the corporation. The provisions of any will, deed, or other instrument by which endowment is given to said association and accepted by the same, shall, as to such endowment, be a part of this act of incorporation. The managers of said association shall not have power to invest any of its property or funds, except in accordance with the provisions of any instrument of endowment, or in accordance with the general laws of the State of Connecticut controlling investments by savings banks, but may accept donations, and in their discretion hold the same in the form in which they are given, for the purposes for which said corporation is created. It shall be the duty of said corporation, by its proper officers, to render in the month of January in each year, to the Governor of the State of Connecticut, an account of the income and expenditures of said corporation, for the year ending on the 31st of December preceding, together with an inventory of the assets and investments of the same in detail, and in the event that such an account shall not be so rendered the state attorney for the county of New Haven shall have power, in the name of the State of Connecticut, to compel the officers of said corporation to file such account with the governor. None of the members of said corporation shall, as such members or officers of the same, be entitled to receive any compensation for services ren-

dered for said corporation, or on account of the purposes of the same, but they may be allowed reasonable charges for expenses incurred by them in the performance of their duties.

SEC. 5. All the real and personal estate which may be held and used, or the income from which shall be used by said corporation for one or more of the purposes for which it is established, as defined in section three of this resolution, shall be free from taxation.

SEC. 6. Upon the death, resignation, or declination of any one of the persons named in the first section of this act, or any of their successors, the remaining members of the corporation shall select and appoint a suitable person, who shall be a resident of the town of Branford, to fill the vacancy caused by such death, resignation, or declination.

Approved March 23, 1893.







## PROGRAM.

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Public Exercises at the dedication of the James Blackstone Memorial Library, 12.30 P. M., June 17th, 1896.

Opening Address,

EDWARD F. JONES, President of the Board of Incorporators

Prayer,

REV. TIMOTHY DWIGHT, D.D., LL.D., President of Yale University

Song—Their sun shall no more go down, . CAROL CLUB, BRANFORD

Monograph—James Blackstone and Family, . HON. LYNDE HARRISON

Song—Welcome to This Place, . . . CAROL CLUB, BRANFORD

Address—The Library as an Educational Force,

PROF. ARTHUR T. HADLEY, of Yale University

Song—"Auld Lang Syne," . . . . CAROL CLUB, BRANFORD

Benediction, . . . . . REV. T. S. DEVITT, D.D.

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Exercises for the children of the public schools were held in the Library at an earlier hour with the following program :

Prayer, . . . . . REV. P. G. WIGHTMAN

Song by the Children—Hark ! the Song of Jubilee.

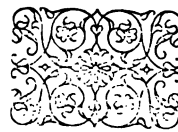
Dedication Ode, . . . . . MARGARET T. B. CALLAHAN

Song by the Children—Our Holiday.

Address—The Library, Branford's Crown, . . . REV. M. K. BAILEY

Song by the Children—America.

Benediction, . . . . . REV. T. S. DEVITT, D.D.







TIMOTHY B. BLACKSTONE.







TIMOTHY B. BLACKSTONE.



## ADDRESS

By EDWARD F. JONES,

PRESIDENT OF BOARD OF INCORPORATORS.

*Citizens of Branford, Ladies and Gentlemen :*

We very much regret the unavoidable absence to-day of Mr. and Mrs. Blackstone, owing to arrangements made some time ago, which takes them from their home at a time when their presence here would be so gratifying to us all.

The earliest record we have of the founding of any library or institution of learning in Branford dates back nearly two centuries, when in the year 1700 ten Connecticut clergymen,—as we learn from President Clap's "History of Yale College,"—"met at New Haven, and formed themselves into a body or society, to consist of eleven ministers including a Rector, and agreed to found a college in the Colony of Connecticut, which they did at their next meeting at Branford in the following manner, namely: each member brought a number of books and presented them to the body, and laying them on the table, said these words, or to this effect: 'I give these books for the founding a

college in this Colony.' Then the trustees as a body took possession of them and appointed the Rev. Mr. Russel, of Branford, to be the keeper of the library, which then consisted of about forty volumes in folio. Soon after they received sundry other donations, both of books and money, which laid a good foundation. This library, with the additions, was kept at Branford in a room set apart for that purpose near three years, and then it was carried to Killingworth."

The giving of these books at Branford was the beginning of what is to-day the great University at New Haven. Whether any of the books can be found to-day on the shelves of the Yale University Library I am unable to say.

Since that early period Branford has had several libraries, all of which, for one cause or another, ceased to exist.

Early in 1890 a few gentlemen met at the home of one of their number for the purpose of forming themselves into a committee or association to solicit contributions for a fund to be used for building and furnishing with books a free public library. Their efforts were heartily seconded by our citizens generally, and it is pleasant to record that they met with greater success than perhaps might reasonably have been expected.

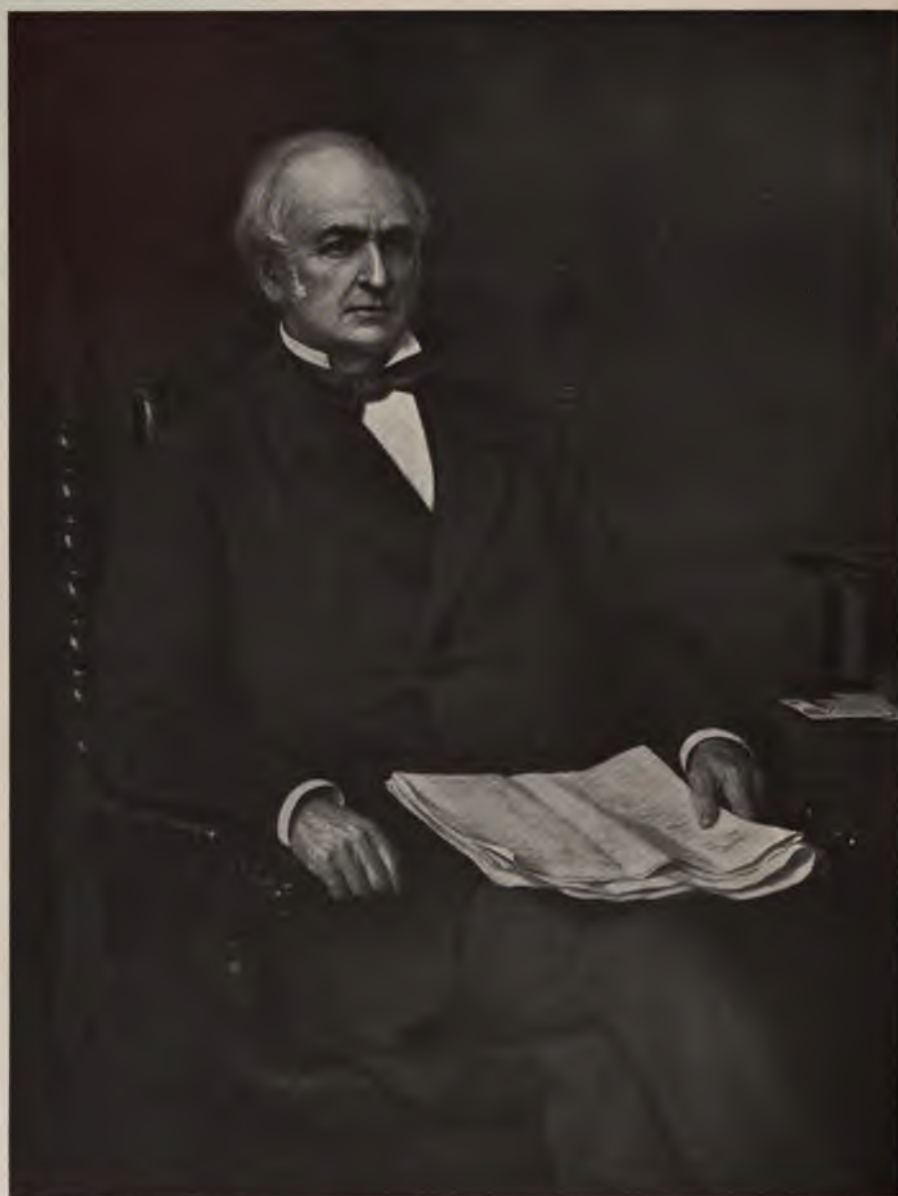
In their endeavor to raise the necessary means for the building and the books with which to start a library, it was suggested that invitations to contribute

for this purpose be extended to such non-resident natives of Branford as they felt might be willing and pleased to contribute to so laudable an undertaking.

Among the number so invited was a gentleman, a native of Branford, of a family well and favorably known to many now present, a gentleman now a well-known and respected citizen of a great Western city, a gentleman well known for his great liberality and generosity, and, I may add, a gentleman unwilling his name should be inscribed on this grand structure, lest some might feel that it is not a public library in the most complete sense of the term. This gentleman, in replying to the committee, suggested that if it would be agreeable to the committee he would be glad to undertake to erect a building, furnish it with a liberal supply of books, and present it to the citizens of Branford, a free public library, as a memorial to his father, the late Captain James Blackstone.

We meet to-day in this magnificent building to dedicate it to the use for which it has been erected and presented to the citizens of his native town by the munificence of Timothy B. Blackstone, of Chicago, Illinois.





JAMES BLACKSTONE.







## MONOGRAPH.

JAMES BLACKSTONE AND HIS FAMILY.

By LYNDE HARRISON.

*Mr. President, Ladies and Gentlemen :*

While the primary purpose of the generous donor of this building, and its endowment fund, is to benefit the people of the town of Branford, it will never be forgotten that it serves also as a memorial to Hon. James Blackstone, who spent his long life of ninety-three years in this town, where he was born, and to the welfare of which he devoted so much time during the years of his young and mature manhood. For nearly two centuries, the Blackstone family has occupied a conspicuous place in this community, and for the same length of time, representatives of the family have been tillers of the soil, the title to which has always been in a Blackstone.

We cannot properly dedicate this building to the purposes for which it is intended without calling your attention briefly to James Blackstone, his life, his family, and his ancestors. He was born in Branford in 1793, in a house located opposite that home, which



was during nearly his whole life his residence, and where he died on the 4th of February, 1886. His first ancestor in this country was Rev. William Blackstone, a graduate in 1617 of Emanuel College, Cambridge. He received Episcopal ordination in England after graduation, but like John Davenport, of New Haven, he soon became of the Puritan persuasion, left his native country on account of his non-conformity, and became the first white settler upon that famous neck of land, opposite Charlestown, which is now the city of Boston. When the Massachusetts Company came to New England, they found William Blackstone settled on that peninsula. He had been there long enough to have planted an orchard of apple trees. Upon his invitation, the principal part of the Massachusetts Colony removed from Charlestown, and founded the town of Boston, on land which Mr. Blackstone desired them to occupy. He was the first inhabitant of Boston, and the Colony records of May 18, 1631, show that he was the first person admitted a freeman of that town. His house and orchard were located upon a spot about half-way between Boston Common and the Charles River. A few years passed, and the peculiar notions the Puritans of Boston had on the subject of church organization and government satisfied William Blackstone that, while he had not been able to conform to the Church of Archbishop Laud, neither could he conform to the Puritan Church of Boston, and when the Puritans invited him to join them, he constantly declined, using this language:

"I came from England because I did not like the Lord Bishops; but I cannot join with you because I would not be under the Lord Brethren."

In 1633, an agreement was entered into between himself and the other settlers, in the division of the lands, that he should have fifty acres allotted to him near his house forever. In 1635 he sold forty-four of those acres to the company for thirty pounds, retaining the six acres upon which was his orchard, and soon afterwards he moved to Rhode Island, living near Providence until the time of his death, which occurred on the 26th of May, 1675. A few years after leaving Boston, he sold the orchard of six acres to a man named Pepys. He was not, in any manner, driven away from Boston by the Puritan Fathers, but holding certain ideas which did not agree with those of his neighbors, he concluded to move to a new location, actuated by similar motives to those which led John Davenport to leave New Haven, and go to Boston after the union of the New Haven Colony with the Connecticut Colony at Hartford. All of the accounts and records of the Rev. William Blackstone show him to have been a religious man, with literary tastes, of correct, industrious, thrifty habits, kind and philanthropic feelings, living for several years on Boston Neck, and demonstrating the ability of the white man to live in peace with only Indians for his neighbors. While living in Rhode Island he frequently went to Providence to preach the Gospel, and was highly esteemed by all the settlers of that Colony. In July, 1659, he

married a widow named Sarah Stevenson, and by her had one son, John Blackstone. The inventory of his estate after his death describes him as having a house and orchard, 260 acres of land, interests in the Providence meadows, and a library of one hundred and eighty-six volumes of different languages. A river of Rhode Island and a town in Massachusetts were named Blackstone in his honor.

His only son, John, married in 1692, and about 1713 moved to the town of Branford, where he took up his residence on lands south-east of the center of the town, and bounded southerly on the sea.

The son of this John Blackstone was born in 1699, and died in Branford, January 3d, 1785, aged nearly eighty-six. His son, John Blackstone, was born in Branford in 1731, and died August 10th, 1816, aged eighty-five. The son of this last John Blackstone, Timothy Blackstone, was born in Branford in 1766, and died in 1849, at the age of eighty-three. This Timothy Blackstone was the father of Hon. James Blackstone, who was born in Branford, in the old homestead of his father and grandfather, in 1793.

Here were five generations of the Blackstones living and dying upon the old family farm in Branford. All of them seem to have possessed many of the traits of their first ancestor in this country. They were noted for their force of character, industry, modesty, and marked executive ability. James Blackstone, like his ancestors, was a farmer. At the age of twenty he was elected a captain in the Connecticut Militia, and as

such, commanded his company for several months, while serving as Coast Guard on Long Island Sound, during the war of 1812-15. He held at one time or another, during his life, the important local offices of the town, such as assessor and first selectman. Before the separation of North Branford in 1831, the township of Branford, as one of the original towns, was entitled to two representatives in the General Assembly, and on several occasions Captain James Blackstone, of Branford, and Captain Jonathan Rose, of North Branford, were the representatives of the town, at Hartford and New Haven. In 1842 James Blackstone represented the sixth district in the State Senate. In politics he was a Federalist, a Whig and a Republican. His advice and counsel were sought by people, not only of his own town, but of neighboring towns, when occasions arose concerning the settlement of estates, or other matters where the opinion and advice of a man of marked good judgment were needed. The first time I ever saw Captain James Blackstone, he was pointed out to me by a resident of the town, as he was driving past the old public square, with the remark, "That is Capt. James Blackstone. When he rises in a town meeting and says 'Mr. Moderator, in my humble opinion it is better for this town that a certain course be taken,' the expression of his opinion always prevails with the majority of the voters, in the meeting, so great is the confidence the people of the town have in his judgment." His character and remarkable ability can be easily read by any student

of physiognomy who will look at the admirable life-size portrait of him, now placed in this building. If his tastes had led him to a larger place for the exercise of his ability, no field would have been so large that he would not have been a leader among men.

Yet here he chose to dwell, performing his part well through the whole of his long life. I never knew a man to whom the description of the good old farmer Israel, in Dr. Holland's dramatic poem of Bitter Sweet, so well applies.

"Here dwells the good old farmer, Israel.  
In his ancestral home—a Puritan  
Who reads his Bible daily, loves his God,  
And lives serenely in the faith of Christ.  
For three score years and ten his life has run  
Through varied scenes of happiness and woe ;  
But, constant through the wide vicissitude,  
He has confessed the giver of his joys,  
And kissed the hand that took them ; and whene'er  
Bereavement has oppressed his soul with grief,  
Or sharp misfortune stung his heart with pain,  
He has bowed down in childlike faith, and said,  
"Thy will, O God—thy will be done, not mine."

The donor of this Library was the youngest son of James Blackstone. To many of you his history and life are well known. He left the East more than forty years ago to pursue his chosen profession. He married in 1868 Miss Isabella Norton, of Norwich, and since that time his home has been upon Michigan avenue, in that great metropolis of the West, Chicago. There, for over thirty years, he has managed with consummate skill the affairs of the most successful



of all the great railroads of the West. Of him, his character, his generosity and his remarkably modest, but great ability, I am not at liberty to speak in this monograph; but it is not complete as a memorial of James Blackstone, unless I mention briefly the other descendants. The oldest son of James Blackstone, George, died in 1861, never having been married. The oldest daughter, Mary, married Samuel O. Plant, and one of her daughters, Ellen Plant, lives with her in Branford to-day. Three grandchildren of Mrs. Mary Blackstone Plant, being the children of her daughter Sara, are William L., Paul W., and Gertrude P. Harrison.

The second son of James Blackstone, Lorenzo Blackstone, who lived for many years in Norwich, and died there in 1888, had five children. The oldest, De Trafford Blackstone, has one son Lorenzo. The second child of Lorenzo is Mrs. Harriet Blackstone Camp, of Norwich, who has three children, Walter Trumbull, Talcott Hale, and Elizabeth Norton Camp. The second daughter of Lorenzo is Mrs. Francis Ella Huntington, of Norwich. The fourth child of Lorenzo Blackstone is William Norton Blackstone, of Norwich; and his youngest son, Louis Lorenzo Blackstone, died in 1893.

The second daughter of James Blackstone, Ellen, married Henry B. Plant, now of New York City. She died in 1861, leaving one son, Morton F. Plant, who is married and has one son, Henry B. Plant, Jr. James Blackstone's third son was John Blackstone, who died

several years ago, leaving three children, George and Adelaide Blackstone, and Mrs. Emma Pond.

Sir William Blackstone, the great authority upon the common law of England, was a cousin in the fifth degree to our James Blackstone, and the portraits of the two men bear a marked family resemblance.

Ten years ago James Blackstone passed to his reward. His influence for good still exists in this community, where the old New England ideas are yet strong, though modified by the leaven of modern industry, education and thought. What degree of prosperity and growth may come to this old town in the future, no one can foretell. There is an abundance of energy and intellect here anxious to press forward in the twentieth century in those paths of intelligence, sobriety, morality and honest industry, which assure good government and happiness for all. The people will ever cherish with thankfulness the example set by their New England forefathers in providing for the education of all the children in the common schools; but the residents of this favored town, for all the generations to come, will congratulate themselves that James Blackstone lived here, and gave to them a son whose affection for his native town, and filial devotion to his father's memory, led him to place here this enduring monument of architectural beauty, this ever flowing fountain of education, culture and refinement.







BRONZE ENTRANCE DOORS.







## ADDRESS

BY PROF. ARTHUR T. HADLEY.

*Ladies and Gentlemen :*

Our President has already described to you the founding, nearly two hundred years ago, of the first of the historic libraries, not of Branford only, but of Connecticut. In external circumstances there could be no contrast more marked than that between the library of 1700 and the library which we now dedicate in 1896. That was for the founding of a school which has since grown into a college and a university. This is for the use of an active and stirring business community. That was given devotedly out of poverty. This is given generously out of abundance. That had but the fewest books and appliances and the most precarious of homes. This is admirably equipped in everything which goes to make a library a place of education, and has a building of which not only the donor, not only the town of Branford, but the whole State of Connecticut may well be proud. And yet, when we look below the surface we find that the two gifts, the two libraries, were animated by the same fundamental purpose, and are a part of that

educational system of which the people of Connecticut always have been and always will be proud. Most of us can remember, amid the fragments of our forgotten geography lessons that we learned a list of products for which different states were celebrated, and if we were Connecticut boys or girls, we learned with pride that the product in which Connecticut stood pre-eminent was its public schools. Whatever monopoly our state may have once enjoyed in this respect, is now a thing of the past. Means of communication have been so rapid, interchange of ideas so full and free, that any improvements made in the school system of one state are rapidly copied by her neighbors. But there is a wider sense of the word education in which a gift like this enables Connecticut to maintain to-day a prominence like that which she enjoyed in her school system one hundred years ago, an education which is not confined to the school, but which lasts through life; an education of men and women as well as of boys and girls. Of education in this sense, the library, the art museum, and the lecture hall are no less important parts than is a college or a school.

But some of you will, perhaps, ask, "Is it not a narrow view to take of the use of the library, to think of it simply as a place of learning rather than as a place of enjoyment?" I reply, "No." So far from being a narrow view of the library, to regard it as an educational force, it is the very broadest view possible; for the modern idea of education includes everything that goes to make life worth living. It is not as an





exponent of the narrow view of the use of the Library that I come before you to-day, but as a representative of the broad view of the use of education. This is, perhaps, an opportune time to consider how our conception of education has widened in the past fifty years. In the first place we have ceased to separate, as our fathers once did, the work of training from the work of action. We have ceased to draw a sharp line between preparation and performance. We have come to understand that learning and doing are parts of the same thing. And in the second place we have come to see that it is essential for the public welfare that people should learn to play as well as work ; that any system of education which looks at one of these things only is one-sided and partial ; that the best life is attained by the man who finds his freest play in educational work, his most efficient work in enlightened and unselfish playing.

You will pardon me, I am sure, if I delay a moment to trace the progress of the change, or these two changes. Under the old idea we conceived of learning as a preparation sharply distinguished and separated from the subsequent performance. A boy went to school and studied arithmetic in his books, and then made use of its application in the counting-room as something quite distinct. He learned the theory of a few things that he would need to do afterward, and then, when he had finished his education, he proceeded to put them in practice. Now, this whole idea of "finishing" an education is one that we are rapidly



getting out of ; and the sooner we get out of it the better. When a man has finished his education he has ceased to grow ; and when he has ceased to grow he might as well cease to live. I think always that the best education and the best life go hand in hand. Where did General Grant learn to become a military leader ? At West Point ? A few elements he learned there ; but his really great experience in generalship was slowly attained at Fort Donelson and Shiloh and Vicksburg and at Chattanooga, and these contributed to make him the final conqueror in the war. Had he allowed his education to cease, and had he attempted to take Richmond with only the knowledge which he possessed at Fort Donelson, he would have failed. What is true of the arts of war is true of the arts of peace also. I need not multiply instances. Every day we come more and more to rely on practice as the best method of teaching. Instead of learning our school work wholly from books, we are putting more action into it. Instead of doing our life-work without the aid of books, we are basing it on others' experience ; which can be gained by reading, by the use of libraries and museums, and by every form of higher culture. Under the modern idea of life-work, education is not a period of training to be ended ; it is a method of getting experience, which continues as long as life is worth living.

In this experience, play as well as work must have its due proportion. A well-rounded man must learn to play as much as to work. Only in the combination

of the two things can the community realize its highest welfare. Now this is far from the old idea; very far indeed. Our commonwealth was founded by men who, for the most part, made a sharp separation between play and work. I doubt, after what our friend, Mr. Harrison, has told us, whether James Blackstone himself was a man of that kind, for it seems to me that his unwillingness to live under the tutelage of the "Lord Brethren" perhaps is allied to our more modern view of life. But for the most part the original settlers of New England were people who thought much of work and little of play.

To the Puritan the whole world was divided into two parts; one trivial, the other immensely serious. They were prone to relegate all sport and all enjoyment to the former and to think that the concerns of the earnest and honest men all belonged to the latter. In their protest against the excesses of sport they were prone to condemn sport itself; as one of their critics has pithily said, "They objected to bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators."

Now, in early New England there was enough to be done by men like these. Far be it from me to say anything against the heritage that we have obtained from our Puritan fathers. They had hostile tribes to conquer; they had hostile land to conquer, as many of their descendants can still testify; and, between the two, small wonder that the concern of the grown man was thought to be with work rather than play. But

we have reached a point where we can now enjoy, not only the good which they achieved and which they gave us, but a wider range of good which was impossible for them to achieve, but which their work has made possible to their descendants.

The Declaration of Independence proclaims the equal rights of all men to life, liberty and the pursuit of happiness. The two first were realized by our fathers. It is because they were realized by our fathers that we are to-day in a position to go on to the full fruition, and to realize the third for ourselves and for our children. It would have been small honor to the founders of New England had we used their work as a model to imitate instead of a foundation to build upon. They have given us ideas of life which furnish a basis that has made happiness for the people possible. It is for us to make that general happiness a reality; and it is in the work of gifts like these gifts, like the Blackstone Library, that we may hope for such realizations of what is highest and best in the life of America in the future.

So much for our ideal of education and of life. How are we making progress toward the attainment of this ideal? This is the question which we may well pause and ask ourselves. No single answer to this question will cover the whole ground. A vast number of things have combined and are combining to make the diffusion of an enlightened enjoyment possible. The improvement in manufacturing has done something for it. Modern machinery has brought within





READING ROOM.





reach of hundreds of thousands what formerly were the exclusive possessions of the few. Modern machinery may have concentrated production, but it has generalized consumption; it has given to the poor man many comforts of which the rich a hundred years ago could hardly avail themselves. Facilities of travel have done no less than improvements in manufacturing. Before the invention of the railroad a journey was a luxury forbidden to all except for the few who could travel by coach. To-day the railroad brings variety of scene and variety of life within the reach of everyone; and apart from those facilities of travel, it makes a free interchange of products between different persons and different places that of itself makes life wider and better worth living than it ever was before. The development of national sports and national games has done something. We are long past the time when games and sports were regarded as indulgences unworthy of a dignified man. Base ball has begun the work; the bicycle has carried it much further; both together have given to us all ideas of enlightened recreation and of the benefit to be obtained from such means of enjoyment. The diffusion of art work by wood-cuts like those of the magazines, and the diffusion of literature at a wonderfully cheap price, has had its share in the educational work.

All these things will help us, but they cannot do everything. The progress of our country must have its moral as well as its aesthetic side. We must have



institutions about which an enlightened public sentiment can crystallize, so as to prevent material progress from hiding moral degeneracy; institutions which shall prevent the comforts of manufacturing from degenerating into luxuries; which shall make travel a means of improvement instead of a means of dissipation; which shall make sports a training to the mind and body rather than a feverish basis of gambling; which shall cause the art and the literature furnished by the periodical press to become a means of educating the public rather than of degenerating into worthlessness.

In such ways the work that can be done by a public library is inestimable. What may we expect a foundation like this to do for the citizens of Branford? What should a library do for the people who use it?

In the first place it can give them wider conceptions of enjoyment. Twenty-five years ago we used to hear the complaint that the American people had no idea of rational pleasure; that most people associated the idea of a holiday with drunkenness at least, if not with breach of some of the ten commandments. We have passed out of this stage of thought. The various causes that I have enumerated have taught the people to enjoy themselves more rationally than they once did. But much yet remains to be done. Our enjoyment may not be as lawless and destructive as it was a generation ago, but it is confined in rather narrow channels. For such narrowness the people of Branford need no longer have any excuse. The library and the

art museum, and the gymnasium and the various things with which the wisdom of the founder of this library, and the Committee of Trustees who act for him, have endowed this town gives the opportunity of enlightened diversification of enjoyment. It is here, I think, that the educational work of the library must have its foundation.

Some people look with regret on the statistics of public libraries, and sneer when they see how large a part of the reading is fiction, and how little is a means of solid improvement. I cannot sympathize with this view. It seems to me that in beginning with fiction the community is beginning at the right end. The first important thing in making a public library a means of popular education, is the certainty that it will be enjoyed. You may be sure that enjoyment of one book will lead to enjoyment of another; that the man or woman who starts with interest in a few books, provided it is a real interest, will soon come to have an interest in many books, and will in the end accomplish far more than the one who begins library work with ideas of self-improvement which are too laborious to carry out to their completion.

And as surely as a library fulfills this first function as a means of enjoyment, it will tend also to become a means of productive efficiency. Every man or woman works better if he or she knows how to play rationally. If we can use a part of our time for enlightened and intelligent enjoyment instead of facing the alternative, which has so often stood before our fathers, of

continuous drudgery on the one hand or destructive and riotous amusement on the other, the gain in productive power to the community will be inestimable. As people learn to use a library they will learn to make their reading a help in the things that they have to do. They will do better work because the library gives them a means of contact, not merely with the methods of those about them, but with the methods of all ages and all countries. They will have higher possibilities of achievement if their ambition is not bounded by a standard set by their neighbors, but is inspired by the high ideals of art and of literature.

More important still, a foundation like this will contribute to good citizenship as nothing else can. In this respect the library to-day stands where the public school stood a generation or two ago. Our fathers established a system of public education because they thought that people who had votes must know how to read and write and understand the elements of intellectual life. As time has gone on, the problems on which we have to vote have become wider. We are in touch with more interests. The man who can merely read and write has but the beginning of fitness for exercising a vote, when on the turn of that vote may hang the destinies of remote regions. To vote intelligently in our dealings with problems covering three thousand miles of territory, we must be in touch with large things and with large men ; and such touch can be obtained only by him who has access to the information books and libraries have placed within his reach.





ROTUNDA—SHOWING ENTRANCE TO LECTURE ROOM.





In all these three things, then, in enjoyment, in productive efficiency and in good citizenship, we may regard the library as an indispensable factor.

Enlightened Europeans who travel in the United States are often most impressed,—not with our scenery, grand as it is, not with our material prosperity, enormous as has been our advance in this respect; not even with our political and social system, which is the most wonderful of all; but in the fact that we can rely on private munificence, on voluntary gifts, for the higher forms of popular education. It is this which strikes with the utmost surprise the residents of the old world who have been accustomed to see so much done by the government that we do by private initiative. And it is this, perhaps, more than anything else, which may lead us to feel the assurance that freedom will continue to make progress in the future as it has done in the past. It shows that our rich men are not accumulating wealth for their own sake, but for the sake of what they can do with it. It shows that we can rely on such men to have the public interests of the community rather than their own personal power or personal enjoyment first at heart and most strongly in view in the direction of their lives and of their property.

I have regretted with the rest of you that we could not have here with us the man to whom we owe this building and this library, and yet, Mr. President, I can not help feeling that his absence is in the truest and highest degree characteristic; that the same thing



which made him earn his wealth honestly, and give it with far-sighted public purpose, has made him anxious to suppress rather than to bring into prominence his own personality. It is in such works as this is and in such men as he is, that we can see the fruit, the best fruit, of our institutions. It is in what this man has done, and in what men like him have done and shall do, that we have the strongest assurances that our civilization is not a failure; that American freedom shall go on educating itself, educating the world, and giving grander results, morally as well as materially, than the past has ever dreamed.







LECTURE ROOM.





LECTURE ROOM.



## ADDRESS TO THE CHILDREN.

THE LIBRARY : BRANFORD'S CROWN.

BY THE REV. MELVILLE K. BAILEY.

*My Dear Children :*

I have to bring you a story of a mother and her son. She came in days long ago from a beautiful home across the ocean, a fair green island that was skirted by four stormy seas ; but she wished to go far across the ocean and find another home. So she came, and she found another beautiful home, and builded her a beautiful house, also by the sea. In the course of time she had many sons, and she loved all of her sons, and all of her sons loved her and were proud of her. Some remained and tilled the beautiful fields, and the smooth green meadows about her house, and some went out to the seats of learning and sought wisdom and became distinguished, and others went away and put their hand to commerce, and they directed great enterprises, and they also became distinguished, and their names were widely known. At last she had a son who went away to a far city, and he put his hand to commerce, and great enterprises flowed from under



his touch, and his fellow citizens were very proud of him, and they put many rewards into his hands, and they honored him. After a time it came into his heart to return and see his mother; so he came and visited her, and saw her beautiful house by the sea, and saw how proud she was of him, and he said I will make her a beautiful crown. So he called together the wise artificers of the land, and he bade them to make the most beautiful crown which their hand could fashion: that it should be as white as the driven snow; that it should be decorated with jewels and with gold; and then he would set this crown so that his mother would be honored by all who came that way.

Now, children, do you ask me who is the mother, and who is the son, and what is the crown? I answer, when you go out of the doors this day, when you pass out of these beautiful bronze doors, look about and you will see the mother, for our native town is the mother of all who are born within her limits. This is the beautiful mother, with a beautiful home, who long ago came from her old home across the sea, and built this house by a more beautiful sea, and has lived here for many years, and has had many sons who have brought her distinction, and who have honored her by their deeds. And I need not remind you that the son of whom I speak is that man who this day gives to this town this beautiful building; and I need not remind you that the crown is the building itself. If you have not thought of the crown, think of the hill on which it stands, and how it crowns all of this

fair town by the sea ; and look about and see there the crown over your heads ; the paintings which are like jewels ; the gilded ornaments which are like the gold of a crown.

And so, to-day, Mr. Blackstone has crowned the town of his nativity with an honor and a distinction which will be hers as long as these marble walls shall stand. And this day, children, is the crowning of all the best days that have come to Branford before this time. There have been many days of distinction ; every day when a town or the citizens of a town do a great and noble deed is a day of crowning the town with honor ; it was a day of distinction when our fathers first came, and in their courage and by their resolution founded this village by the sea. It was a day of distinction when our fathers spoke for freedom, for liberty ; when they declared that they were willing to lay down their lives in order that we might possess the blessings of a free country. It was a day of distinction when, for the sake of others, the sons of Branford went out and were willing to lay down their lives, and some did lay down their lives, on the field of battle for the freedom of their fellow men. Those were days of honor and distinction when our industries were founded. When all these deeds were done they were days of honor ; they were days of distinction. But this day is the crowning of them all, for this day represents the finest things which can come into human lives. We do not labor for the sake of labor itself. We do not make war for the sake of making



war, for the sake of taking other men's lives or laying down our lives ourselves. All of these things are done for the sake of something else. The town was founded, not merely because men loved to sail across the sea; the war of the revolution was not merely that men might die and that they might strive; our industries are not founded merely that we may live, that we may have our daily food; there are things more honorable than all these which are the crowning of life, and it is these which this library represents. It is distinguished and it is beautiful, and this day is a distinction and is a crown, because the library is dedicated to learning and to art; and it is learning which crowns life with power and crowns it with honor; and it is art, it is the arts of life, which crown it with joy.

And so, of all the notable days which Branford has had before this time, this is the crowning day of all, that which gives it its greatest distinction.

And now, children, we may learn the same lesson as we look about the building and study its parts. I wonder how many children have studied the plan, the ground plan of the library, and have thought of the outside of it and what it all represents. If you have not, just think with me for a moment while I describe to you what the ground plan is, the idea which is expressed by these walls of marble and this soaring dome; if you take the plan and study it you find first there is a Latin cross. Now the cross always stands for painful toil; it always stands for the utmost labor





which man can do with body, soul and mind ; it stands for the greatest sacrifice which we can make for the sake of some noble deeds ; the cross, not for itself, as war and industry not for themselves, but the cross for the sake of something else. And the Latin cross stands, then, first of all, for this labor, for this looking forward to some achievement, for this painful toil. There is the Latin cross, which is the cross of the west ; and the keynote of the west is power and authority and order. And so the Latin cross in this building stands for effort directed by power and order and authority laboring for some great end. Men ruling themselves, and so ruling others, and so ruling and conquering the world. That is the first thing then ; the basis of this building is the Latin cross.

But as you look a little further and observe the lines, you will see there is enlaced with it and laid upon it a Greek cross ; and what does the Greek cross stand for ? It stands also for effort, for self-sacrifice, for the sake of some achievement that is to come after ; but it stands for particular things as well ; the Greek cross stands for light and aspiration. Wherever you see that gift from the East, the far East, there is always the thought of light, of the soul having an illumination, of truth, of aspiration, looking up to the heavens and aspiring to all noble things.

And so, enlaced with this Latin cross and laid upon it, is the Greek cross ; and there we have the meaning of effort, of labor, of self-sacrifice ; first, in power

and order and authority, and then in light and illumination and aspiration.

And now, as we study a little more, what else do we find on the ground plan? We find the circle, and as we look at the library from the outside, and as we come within and look again at this beautiful and noble and splendid dome, we find that there is the crown. That, my dear children, is the meaning of this whole building; the Latin cross of power enlaced with the Greek cross of light and intelligence and illumination, surmounted by the crown of aspiration and achievement.

And so there is wrought into this building all the meaning of the great civilizations of Europe since the times of history began. They are expressed here as if they were crystallized into some perpetual and beautiful shape which would teach their lesson to all that came after, and that represents the day and the time and the deed. The labor is all over.

For many years the sons of Branford, the citizens of this town, have toiled and desired that their village should be crowned with some distinction; that it might have something splendid and noble which would make it famous through all this land; that it might possess something which would be worth the while of any man to come across the sea to behold. They have thought about it; they have labored for it; they have passed through all the times of industry and of self-sacrifice, and at last the deed is done, and done, children, by Branford. Never forget that. Never think or feel as if it were a missionary field





which had a gift brought from outside. It was Branford's own son, who here first breathed his native air; whose fathers lived here, and whose names already had crowned the town with honor; it was Branford's own son who went out and gave good gifts and did good deeds for other people, and who then, with the rewards which they gave him for what he had worthily wrought for them, came to express his pride in his own native village, by erecting this beautiful building in which to-day we are met.

This, then, is the crown of honor of our village of all the days that have passed before,—not the only one, but the crowning crown of all.

I spoke of the meaning: briefly let us think what it means to us; if I were to ask you what the name of this building is you would say "The James Blackstone Memorial Library." It is a library, but it is more than a library; it is not intended that the life which shall go on here of those who meet and assemble shall be limited to books. It is not simply a house where you may come and find things to read; it is more than that. As we go into the assembly hall we find there opportunities for lectures, for music, which means that we shall assemble socially for the highest forms of social art. The rotunda itself, and the paintings and the rooms about it express pure art, and the library has an equal part with all the rest.

And so it is a building of rejoicing and of joy in the social life, in all the opportunities in which it may



most nobly exhibit itself in the village life. It is the library and more than the library; it is the common home of beauty for all the people of this town.

A crown has jewels, and there is one peculiar thing about this crown: When the Czar of Russia or any other king is crowned, the jewels are placed on the outside of the crown, but in this crown the jewels are within; the jewels are within the dome; each picture there is a gem of a most beautiful art; the decoration is as the ornamentation on the outside of a crown; and it signifies that we must look within; that we must search and must labor and must toil if we would find the gems which are stored here. That is signified, too, by the wisdom and truth which are stored within the books, which are to be had only by labor; which are stored away and concealed within; which are not evident from without; but for which we must give labor and toil. For, children, just as surely as many long days and years of labor went into the making of this building, which is the crown of the village life, so surely if we would crown ourselves with wisdom and with truth and with learning, we must labor and toil in the books and in the life wherein those are contained.

And now, children, I hope that this day will be a day in your memories which will never pass away; that there will linger a thought of this great achievement, of this great deed which has been done here; that all its meaning will sink into your minds; that it will be appreciated to the full; that you will use





PAINTINGS IN THE DOME.

.. and again and again - that day after day you

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it again and again and again ; that day after day you will come here, and these lessons and these influences of beautiful art will sink into your minds ; and so you will grow more and more beautiful in your souls as you receive these influences, these treasures, from this building here.

And finally, children, shall we not also bring a crown this day ? A crown has been given to us ; a crown has been given to the town ; it is a crown for you for the honor of your childhood. Shall we not render the crown of gratitude, the crown of honor, the crown of praise, the crown of affection to the noble son of Branford who, this day, on his mother's brow lays a crown which is so rich and so beautiful ?













## DESCRIPTION OF BRANFORD LIBRARY BUILDING.

BY THE ARCHITECT.

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The library grounds, which are of ample size, occupy a central and commanding point on the main street.

The building is designed in the purest Grecian Ionic style ; the architectural details being taken from the beautiful Erechtheion of the Athenian Acropolis. The exterior, including the roof of the dome, is entirely of Tennessee marble of a very light tone.

The main front, the principal feature of which is a beautiful colonnade of fluted Ionic columns of marble, is toward the south. Back of the colonnade and extending its full length is an open loggia, reached by a broad flight of marble steps. Over this portico is a Greek attic story with pediment. The central portion of the building is two stories high, dominated by a graceful low dome of marble. Flanking this central mass on the west and east are two circular one story and basement wings, containing respectively the stack room and main reading room.

The extreme outside dimensions of the building are 162 by 129 feet, the plan approximating the form of a Latin cross.

The construction of the building is of the most permanent character, and is fire-proof throughout, steel beams, tile arches and partitions, being used.

In the basement is located the boiler room, heating apparatus, store rooms, gymnasium, bath rooms, etc.

The main floor is devoted to the lecture hall, librarian's room, students' rooms, reading room and stack or book room. This floor is approached from the outside by a flight of marble

steps 39 feet wide, terminating at a deeply recessed loggia back of the Ionic colonnade. Passing this loggia and through a spacious marble vestibule, the rotunda or central feature of the building is reached. The massive main entrance doors are of pure bronze, of rich design and weigh nearly 2,000 pounds.

The rotunda is octagonal in form, and the various departments, such as reading room, lecture hall, stack room, etc., are centered on the axial lines radiating from the center of the rotunda. The rotunda is 44 feet in diameter and is paved with a fine marble mosaic floor, made from a special design in Paris. The walls, piers, arches and entablature of the rotunda are entirely of polished marble.

The dome which covers this rotunda is embellished with large paintings, illustrating the history or evolution of book making. These pictures are set in panels and are each about 6 by 9 feet. Their respective titles are "Gathering the Papyrus," "Records of the Pharaohs," "Stories from the Iliad," "Mediæval Illumination," "Venetian Copper-plate Printing," "First Proof of Guttenberg Bible," "Franklin Press," and a "Book Bindery, 1895." The paintings are the work of the well known artist, Oliver Dennett Grover of Chicago. Mr. Grover has also painted the medallion portraits of New England authors, placed in the marble spandrills between the arches. These portraits are of Longfellow, Holmes, Hawthorne, Lowell, Whittier, Bryant, Emerson and Mrs. Stowe. The large dome paintings are framed in the richly ornamented and gilded ribs of the dome. The rotunda is lighted from an ornamental skylight forming the eye of the dome. The extreme height of the dome from floor is fifty feet.

Opening off the rotunda to the right as you enter is the main reading room, 38 feet wide and 40 feet long, one end being circular in form. In the handsome fire-place hangs a portrait of Hon. James Blackstone, father of the donor of the building. This room is floored with marble mosaic and finished in oak.

Opening off this reading room are two students' rooms communicating with the central rotunda. The furniture of these rooms is from the architect's designs and is of white oak, to correspond with the finish of the rooms.









PAINTINGS IN THE DOME.





parlors and toilet rooms. All the floors are laid with marble mosaic and antique oak is used for finish.

The toilet rooms throughout the building are floored with marble mosaic and wainscotted with marble, and the plumbing is of the best modern sanitary character, all pipes exposed and nickel-plated.

The building is heated by a combination of indirect and direct systems. All radiator screens and registers are of solid bronze from special designs. The staircase balustrades and finishing hardware are also of solid bronze.

All of the windows are glazed with plate glass.

The light fixtures are of bronze of graceful design, and arranged for both gas and electric light.

The decorations of the various rooms are in harmonious colors, in plain tints.

The construction of the dome is of the most substantial character, being built of solid concrete and roofed with marble eight inches thick.

The architect of the building is S. S. Beman of Chicago.









## DESCRIPTION OF THE PAINTINGS IN THE DOME.

BY THE ARTIST.

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In the decorations of the dome it is designed to illustrate pictorially and in a decorative way the evolution of book-making. The first step in this direction is presumed to be the gathering of Egyptian papyrus with a view to providing materials for scroll inscriptions, which may be regarded as the primitive book-making of the earliest time. This first picture of the series of eight is entitled "Gathering the Papyrus."

The palm, the tall heavy reeds and the simply attired figures in the foreground show almost in silhouette against a warm sky and the reflecting surface of the river at the back, while in the distance rising from the level plain are pyramids tipped with gold by the rays of the declining sun.

"Records of the Pharaohs," the second of the series and also Egyptian, shows another phase of that civilization in the massive architecture, the emblematic ornamentation, the calm dignity and consciousness of power of the dominant race.

The picture represents an officer of the court of Pharaoh with an attendant guard by his side dictating from a papyrus roll which lies open across his knees, to a worker who is transferring the records to the base of a monument. While in this panel sufficient license has been taken to preserve the artistic harmony and decorative composition, the detail of character, costume, ornament and architecture is carefully studied and accurately rendered from correct and acknowledged authorities.

Number three, "Stories of the Iliad," carries us from the land of the lotus to the shadow of the Acropolis. In the land

of the ancient Greek those legends and stories finally gathered together and preserved to us by Homer in the form of the Iliad were for ages almost sung by wandering minstrels ; committed to memory and transmitted from one to another, from father to son, from generation to generation.

The incident taken to illustrate this period of literary development is that of a minstrel reciting to an interested group of listeners "Stories from the Iliad," while one of them, a Greek youth with stylus and tablet, is transcribing to enduring form the words as they fall from his lips.

In "Mediaeval illumination" is illustrated the illumination of books by white-robed monks. In the soft tones of the picture and the quiet earnestness of the three figures are suggested the infinite patience of those who, counting time as naught in living for eternity, left the world richer than they found it by the exquisite art which, in passing, paved the way for much that is best in what followed it.

In "Venetian Copper-plate Printing" is shown the beginning of the modern tendency towards mechanical reproduction. In comparison with ancient methods it was an extremely rapid and labor-saving way of working. Printing from engraved or etched plates with the clumsy hand press was very early brought to a high state of perfection and for certain kinds of work has never been superseded, nor indeed materially improved upon.

The next important point in the development of the book is taken to be the introduction of movable type, and the sixth panel supposes the instant when the German inventor, Gutenberg, inspects the first proof of the now famous Gutenberg Bible as it is handed him by his assistant. His interest and anxiety is shared by the wife who stands at his side, and who, it may be believed, was equally anxious with him for the success of the undertaking. The picturesque garb of the time and the quaint details of the interior give local color and artistic life to the composition.

The scene of the seventh picture is laid in America and supposes a printing room in which two men dressed in the costume of Colonial times are operating what is known as the "Franklin Press," an improvement on the old-time machines of Gutenberg and his contemporaries.

In front of the low broad window at the back of the room is seated a man at a table correcting proof and in the foreground lies a pile of books.

The strong daylight from the partially draped window touching only the outlines of the figures, throws them in strong relief against the warm grey of the background, and a glimpse of sunny sky and trees seen through the small panes, gives a strong note of light and color to the scene.

The eighth and last picture deals entirely with that part of book-making which may be and often does amount to a fine art in itself. But the dress of most modern books is put on amid the buzzing of wheels and the clicking of machinery. Such a bindery is here represented as far as the artistic necessities would permit realistic representation.

Shafts, pulleys and belts, steam and electricity would hardly seem hopeful materials from which to build a decorative composition, but a careful adjustment of tones and arrangement of lines, together with its pictorial illustration of the subject, "A Book Bindery—1895," brings it into harmony with its neighbors and makes it a fitting ending to the series.

The paintings are the work of Oliver Dennett Grover, of Chicago.















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